



ZION'S HERALD:

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ADDRESS

Of the General Conference of the Methodist Episcopal Church, held in Baltimore, May, 1824, TO THE BRITISH CONFERENCE, OF WESLEYAN METHODISTS, TO BE HELD AT LEEDS, IN ENGLAND, JULY, 1824.

Dear Fathers and Brethren,

In reciprocating the kind and affectionate sentiments contained in your communication to us, sent by the hands of those whom you had chosen to be the messengers of the churches, we feel an indescribable pleasure. Many are the associations that press upon us, and the emotions that affect us, in this pleasant interchange of affectionate regards. We look to England as the birth-place of that man, who, under the guidance of Heaven, was the founder of a great and flourishing Church. It was there that the infant societies were nourished, and it was thence that the word of God was sent forth, even unto us. After we had flourished for some time under your fostering care, a mysterious chain of providences led to a separation of our societies in this country, from the mother Church. But the seed that was planted here has been watered and blessed of God; and though probably still inferior in solidity and strength, yet in the number and extent of its branches, and the abundance of its fruits, it vies with the parent stock. In this we rejoice, and are grateful to the Great Head of the Church, to whom alone the praise belongs. But it greatly increases our joy to know, that our British Brethren rejoice with us, and that the parent church, with which we hope ever to be identified by the same holy doctrines and the same salutary discipline, is still flourishing, increasing, and abounding in every good work.

For this our increase of consolation we have been greatly indebted to our justly esteemed brother and father in the Church, the Rev. RICHARD REECE, and to his associated companion, the Rev. JOHN HANNAN, whom you have sent to declare your state unto us, and the interest you feel in our prosperity. We received them as your messengers, and as brethren beloved. Their presence with us has drawn the cords of brotherly love still closer, has seemed to introduce you more immediately before us, and in all our intercourse with them, both social and public, we have been made to feel more sensibly than ever, that in doctrine and discipline, in experience and practice, and in the great object of evangelizing the world, the British and American Methodists are one. And we devoutly pray that they may ever so remain.

We are, with you, dear Brethren, endeavoring to maintain the purity of our doctrines, and are not conscious that we have suffered them in any instance to be changed, or adulterated, in our hands. As they are the doctrines which have proved to so many, both in Europe and America, the power of God unto salvation, we deem them to be the gospel of God our Saviour; and while He owns them we will never give them up. With you too, we prize and practically vindicate the general rules of our Church, and the pristine institutions and usages of Methodism. We are also following you, though at a humble distance, in your Missionary exertions. But such is the extent, and increasing extent, of our work here, that we cannot find means, or men, for foreign missions. The increase of our population is perhaps unparalleled; and it is widely scattered over an extensive continent. To keep pace with it, under such circumstances, requires much labor, and much privation. In addition to this, the Lord, as you have heard, has opened for us a great and effectual door among the Aborigines of our country. These we dare not neglect. They are our neighbors, and we must minister unto them; they have been injured, and we must make them reparation; they are savages, and must be civilized; heathens, and must be converted. All this shall be done if God permit. We have the work much at heart, and hope and pray for success. In addition to this, we have entailed upon us in several of our states, a degraded and enslaved population, whose situation is making, if possible, a still stronger claim upon our Christian philanthropy. And finally, the way seems to be opening for Missionary exertions in Mexico and South America.

With these fields of labor in the midst of us, and round about us, you cannot expect us to join you in the great and good work in which you are engaged in the East. Still we hope the

time is not far distant, when we shall join hands on the Asiatic shores of the Pacific ocean. We are constantly advancing in our labors towards the West, and you are extending in the East, not only on the continent, but over the islands of the sea. Is it chimerical then to suppose, that at some future day, we shall have encompassed this earth, and girded it round with glorious bands of gospel truth? O no, faith says it shall be done. And this faith is not without works; certainly not on your part, for we hear from you, that you are laboring assiduously in this great cause; imitating the illustrious example of enterprise and diligence which so eminently marked the great founder of Methodism. You aim at great things, and you accomplish them. We admire the exertions of your ministers, and the liberality of your people. In our labors as ministers, we hope we are not far behind you; but as a people we do not yet equal you in active Christian benevolence. In this respect, however, we are improving. Our people are becoming more alive to the importance of greater, and systematic exertions in the cause of the Church. And while we are enlarging our work, and multiplying our numbers, we trust we have not forgotten that the great design of Methodism, the ultimate end of all its institutions, is to raise up and preserve, in the midst of a sinful world, a holy people. Without this, numbers and influence are nothing. We deprecate more than any thing else, that ecclesiastical pride which builds itself up upon the numbers and popularity of the Church, while that Church is sinking in the spirit and tone of its divine life. From such a state of things, we on both sides of the water, are doubtless united in saying, Lord preserve us;—make us holy, and make us instrumental in spreading holiness throughout the earth.

We congratulate you, dear Fathers and Brethren, on the general prosperity that attends you, both in your labors at home, and in your missions abroad; but especially on account of the perfect harmony, which you inform us prevails among you; and we pray that it may ever continue. Of ourselves, though we are not able to say quite as much, yet in our present General Conference, which is now nearly closing, amidst some differences of opinion concerning the modes of administration, we find that we harmonize in the essential principles of Methodism. From this we are encouraged to hope, as intimated in his parting advice to us by your esteemed messenger, the Rev. Mr. REECE, that our minor differences of opinion on other subjects will soon be swallowed up in our attachment to the common cause. You too, in former days, have had your difficulties; but those days have passed by, and peace and union now cheer you with their benignant rays. And we are hoping that before we shall have arrived at your age and maturity as a Church, we shall overcome any little difficulties that may now attend us.

Brethren, pray for us. And may the God of peace dwell with us, and dwell with you. Finally, may this great army of the faithful who in two grand divisions are now carrying on the warfare in both hemispheres, so acquit themselves in the Church militant below, as ultimately to unite with the Church triumphant on high, where no ocean shall roll between, and no reciprocal messengers of love shall be needed, to recount their victories and triumphs.

We are, dear Fathers and Brethren, yours in the bonds of ministerial labor and Christian love.

Signed in behalf of the Conference,
EPOCH GEORGE, President.

Baltimore, May, 1824.

THE COMMUNION OF SAINTS.

[CONTINUED.]

That God, whose wisdom, power, and goodness, are so conspicuous in all his works, has amply provided for the instruction of man, by divine revelation, and for his direction and comfort, by the grace of his Holy Spirit. It is thro' these sacred mediums, that we discover the greatness of his love in the gift of his Son Jesus Christ; the doctrines of atonement and reconciliation; the necessity of regeneration and holiness; and the delightful prospect of a life to come. It is here we discover, that the eternal Jehovah is our proper happiness and enjoyment for ever.

Now it will readily be granted by every intelligent Christian, that, as man has need to be taught the doctrines of truth by revelation; so he has need to be directed in practice, by the experience of others. We have much reason to bless God, who condescended to our weakness and caused the holy scriptures to be written in a perspicuity and simplicity exceeding all other writings; they are not, however, clearly understood by a mind just rising above the corruptions of sin, and the blindness of nature. Nothing has ever affected me more, than to hear the experience of some who were converted to God, before they had any other assistance, besides the sacred volume; especially when I have considered how much they suffered from little things, which an experienced person could have removed by a single word. Men of the strongest understanding and finest imagination, are not less exempt than those who are more ignorant and dull. Whatever be their natural or acquired abilities, they have every thing to learn concerning their Christian warfare, and the operations of the Holy Spirit. And though the sermons

they hear be practical, and happily suited to the congregation at large: yet may the circumstances which most distress them be overlooked, or being but little acquainted with spiritual things, they may not distinctly apprehend the doctrines intended for their instruction and comfort. All that enter on a religious course, are exposed to a world of temptations and fears, which greatly retard their progress, and not unfrequently turn them out of their way. Sometimes it is represented to them, as very hard, that they should be deprived of all the pleasures and enjoyments of life, and exposed to the frequent, ridicule and contempt of their colleagues; that the goodness and mercy of God are such as to render it perfectly safe to defer their repentance till a later period of life, or till they be more disengaged from company and business. Finding, at other times, great terror of conscience, and a sense of God's displeasure, they imagine that their day of grace is past, and that their sins are irremissible, because they have violated all their vows and pious resolutions; or, that having sinned wilfully after receiving the knowledge of the truth, there remaineth no more sacrifice for sin. So they fall from presumption to despair. And their cause is the more deplorable, as none that could afford them genuine assistance, are acquainted with their secret distresses. Frequently, indeed, they have formed the laudable resolution to ask advice of some wise and experienced person, and they have been as frequently deterred by fear and shame, or by the consideration of their past inconstancy.

There are few men under the economy of the gospel, who have not felt repeated convictions for sin, and strong desires to repent and turn to God: but, as the tender blossoms display their beauty at noon, and are nipt at night by the chilling frost; so are these pious resolutions extinguished by the snares of company, or by a relapse into some pleasing and besetting sin. And it is generally acknowledged, by those who have overcome at last, that had their good impressions been seconded by the company and counsel of wise and spiritual Christians, their conversion would have taken place at a much earlier period than it did. Mr. Baxter, after long experience and the maturest reflection, was so persuaded of the necessity of such assistance, as to recommend it to all penitents, in the most pressing terms. "Never," says he, "expect that all thy books or sermons, thy prayers or meditations should serve thy turn, without the advice and counsel of thy pastor; for that were devising to prove God's officers needless to his church. If thou be an ignorant or unconverted sinner, go to thy minister, and inquire what thou must do to be saved: and if thou live where there are none who are thus able and willing to direct thee, remove if thou can, to that place." An expression of the celebrated Ostervald, is somewhat stronger: "It is certain," says he, "that multitudes perish for want of laying themselves open to their spiritual physician."

As for those who have already experienced a work of regeneration, who have often tasted the delights of religious conversation, and can reflect upon them, as on the most pleasing interviews they have had with mortals: few arguments, I should think, would be wanted to invite them to the weekly class-meeting, or to induce them (supposing they belong to other communities) to institute these social means among one another. It must be apparent to every candid mind, that if a communication of experience was necessary to assist and direct us when we first came to God, it is still necessary to confirm us in him, to quicken our devotion and to invigorate all our graces. Admonition is, therefore, more requisite than conviction. And as we all feel a strong propensity to hear the experience of others; as we wish to be informed how their scruples were removed, their difficulties surmounted, and their passions subdued; as we wish to partake of their joy, to share in their woe, and to know whether our own state be consonant to the state of others, or wholly peculiar to ourselves; I am the more encouraged to hope that this little performance will not be altogether unattended with success.

When we hear people speak their own experience, there is something in their voice and manner, which affects us with such a degree of sympathy, tenderness, and conviction of their sincerity, as cannot be communicated to the mere reader. When the understanding and heart interest themselves on so momentous a subject, the tongue employs an eloquence which the greatest adepts in biography are unable to imitate. It follows of course, that mutual communion can have no finer models, nor does it require a stronger recommendation than those excellent and entertaining books which all ages have received with avidity, and whose authors they have ever considered with veneration and respect. And the virtuous motives which have induced men of real delicacy, to write and publish their experience to the world, is alone, a motive sufficient to induce us, so far to follow their example, as to do it in a verbal manner, and within the limited sphere of our more intimate friends and daily companions.

It must be acknowledged, notwithstanding, that when we first invite the newly awakened to join us in the use of these social means, they mostly feel an inconvenient degree of bashfulness and timidity: but this is no argument whatever against their utility, as we feel much the same sensations when entering on some new

engagements of life, or when first introduced into the presence of our superiors. Mutual communion, notwithstanding, is so far from offering any violence to our feelings, that the want of it has ever been considered as a great infelicity. This may be clearly proved from a fact which is universally known and universally received. In all ages, the faithful, unbiassed by custom, or prompted by command, have opened an epistolary correspondence, and from time to time have communicated to each other the whole of their experience. Hereby they have enjoyed every blessing both of moral friendship and social piety, which their distant situation would admit. There are now extant in every Christian tongue, an infinite variety of spiritual letters, which form one of the best and simplest branches of our theological writings; which decisively evince, that a communication of experience is congenial to the avowed feelings of every Christian; and yet we must acknowledge, that it is neither so pleasing nor advantageous to do it by letter, as in the presence of one's friend, and accompanied with all the endearments of religious society.

(TO BE CONTINUED.)

TO THE EDITOR OF ZION'S HERALD.

Sir,

Our blessed Lord, in his discourse on the mount, has this noble and expressive beatitude, "Blessed are the pure in heart, for they shall see God;" but it is a source of great sorrow and lamentation, that, notwithstanding mankind were originally upright (or pure in heart) they have sought out such inventions as are pregnant with the greatest impurity. But notwithstanding this universal delinquency, this one consideration is replete with holy solace and divine consolation, viz: That if we confess our sins, he is faithful and just, (not only to cancel a part of our sins) but even to cleanse us from all unrighteousness. Such as deny the doctrine of Christian perfection, have supposed that this text alludes entirely to another state of existence; and, in order to corroborate their belief, quote the saying of Jehovah, "No man can see my face (on earth) and live." Most certainly then, say they, it must be impossible for us to become holy in this life, for if we can become pure in heart, the consequence will be, we shall see God.—Such are the arguments raised by imperfectionists. I suppose, however, that our Lord had a far different or fuller meaning, and peradventure the following: That those who are pure in all they do, or that do all out of the purest motives of the heart, shall be enabled to see God's hand as overruling all things for the best, whether in scenes of adversity or prosperity, in this life. They shall see him *thus* in the hour of death, and for ever hereafter "face to face." Should the inquiry then arise, "Where is the blessing promised in the text?" The preceding explanation, I think, is a competent reply. Some, furthermore, will say, that the *impure* realize as many, if not more blessings than those who live and act so conscientiously in life. This I shall be willing to grant when they prove that *prosperity* is always a blessing. A man may be disposed to cheat, lie, steal and murder, out of lucrative views; he may acquire abundance of wealth thereby, but does it prove a blessing to him? Blessings are happiness. Is he happy? No! Then he is, as yet, a stranger to *real* (spiritual) blessings.

To conclude.—So true it is, that the commandment, if obeyed, is always followed with success. The word is, "Be ye holy, for without holiness no man shall see God.—Blessed are the pure in heart, for they shall see God."

And now, though I am no prophet, neither am I the son of a prophet, should you think the above fragment merited a place in Zion's Herald, you will give it an insertion, and gratify one of your patrons, who was named for a herdsman of TEKOA.

FOR ZION'S HERALD.

LETTER NO. 1.

Mn. Editor.—There is no subject of more importance to the Christian world, than how the cause of Christ may be promoted, and pure religion triumph over the world.—As great exertions are now making for this purpose, it is a subject of inquiry, whether the best means are used to promote the end desired.

In order to investigate the subject fully, it will require time, and close attention. It is a certain fact, that all who love the Lord Jesus Christ, may do something to promote his cause among men. But is all done that can be done? or are all the means made use of that may be used? And are they used in such a manner, or in such a spirit as they should be, in order that the work of God may triumph in every place and holiness prevail among all people.

To begin with such as are employed to preach the "unsearchable riches of Christ" to dying men. Is it not a lamentable fact, that too many in the sacred office do not feel interested as they ought in the welfare of souls. It is true, they may excel in pulpit oratory, or in a nice arrangement of their discourses, and make a display of learning so as to astonish their hearers. Yet it is possible that all is unavailing, as to leading sinners to God, or building the people of God up in holiness.

We inquire the cause, and look for a remedy. It may be the case, that the minister or preacher does not expect to see the fruit of his labors, or is indifferent as to the effect produced by his

preaching, and is led to conclude he has done his duty when he descends from the sacred desk, and retires from public labor. He may not feel the importance of retiring in secret to lay the case of his people before God in earnest prayer; or he may not feel the need of visiting them, and impressing the importance of a change of heart on them in private; or he may feel afraid to tell them of their situation, lest he should offend them;—and thus labor from year to year, and no souls be converted to God, and none be stirred up to seek for that holiness "without which no man can see the Lord." Sometimes, it is to be feared, all the effect that might have been expected from their labors in public, is lost in private, in consequence of not watching, or having the conversation seasoned with grace.—Hence, though they may preach like an angel, yet they may live like a sinner, and all their labor avail nothing. It may be possible that some have never felt the power of God to their salvation; and of course do not see the evil nature of sin, and cannot point out to others their situation in a plain manner. They may be strangers to holiness, or the exercises of a soul hungering and thirsting after righteousness, or know nothing of the witness of the spirit; or if they have known, they have left their first love, and are now in a fallen state. It need not then be wondered at that no union attends their ministry, and no souls are converted to God.

To remedy this evil in the church of God, it is certain that every person who enters the work of the ministry, ought to have the work of grace wrought in his heart, and be under the continual influence of grace, so as to be able to point out by experience the way for souls to come to God.

It is not enough that a minister be a man of gifts, and that he excel in every branch of literature; but he ought to excel in holy living. If, then, a minister of Christ is eminently holy, and lives in the habitual exercise of faith in God, and makes it his sole aim to lead sinners to God, and to promote holiness among believers, we may calculate that such a man will be useful, and labor not in vain. It is true every man may not alike be instrumental in the awakening of souls. But while one plants another may water, and all be useful in that sphere marked out by infinite wisdom, for them to move in, and all be helpers in promoting the work of God.

A minister of Christ may be useful in many ways, when his eye is singly fixed on God alone. In meetings for social prayer, he may do much good, especially if there is a listening attention among the people. Does the inquiring mind present itself among the people, then the faithful minister may do much in helping them to a Saviour; and while his active soul burns with holy ardor for their benefit, he can present them to God in the exercise of faith;—he can bring forth the gracious promises that are calculated to bind up the broken hearted;—and thus, by his example, he may not only be of benefit to the weary and heavy laden, but also encourage the people of God to join in the same work, and while ministers and people are unitedly engaged in the work, God often does wonders among the people; and from observation it may be seen that those ministers who are not alive to the feelings of the penitent, and do not make it their business to look them up, so as to bear them to God in fervent and solemn prayer, seldom ever are of much profit to the people, or to the work of God.

Much good may also be done by private interviews, or family visits, provided that the minister keeps the glory of God in view. I do not mean that he should frequent large parties, where there is but little opportunity to speak on the subject of religion; but to go from house to house, and exhort all, both old and young, to be Christians in deed and in truth. To labor to convince them of their situation, and to point them to the remedy provided for them. While thus laboring, he will find ample compensation for all his toil and pains.

It is true, a minister of Christ needs to be qualified for this part of the work. If he has a good knowledge of human nature, a tolerable address, and much of the grace of God, he may, and will succeed, and his labors will be crowned with a blessing. Much good may also be done by means of suitable books or tracts, particularly such as treat on practical and experimental christianity. A word of advice may soon be forgotten; but what is printed may be present, and afterwards read, and may fix lasting impressions that may be productive of good after many days.

It is also necessary that particular attention should be paid to the discipline of the church, in order that its prosperity may continue. I do not mean by this, that a minister is to lord it over God's heritage, and rule it as with a rod of iron. Much evil has been done by not administering the discipline of the church in a proper manner, and with a proper spirit. It should be attended to "in a mild, but strict manner."

It sometimes happens when the work of God is spreading, that many are anxious to excel in the number that are admitted to church fellowship, without paying proper attention to the work of grace, or the qualifications that such ought to have that become members of the church of Christ. Hence many that are thus admitted, endure but for a short time, or during the administration of the preacher that is among them, and then fall away. If care and attention were taken to advise, instruct and encourage them,

when first setting out in the way to heaven, and they were stimulated to go forward and seek for higher attainments, and were suitably impressed with the importance of what pertains to a Christian life; they might then come forward and take a place in the church and become ornaments to their profession. I would not here mean that souls who give a good evidence of their conversion should be kept from their privileges or duty: but it often happens in a revival, that there are doubtful characters, such as have not proved their sincerity, or given evidence of a change of heart. Such, by remaining a sufficient time to prove that they are determined to serve God, will not do the harm that many do who are hastily received, and then soon turn away.

It may be the case, that improper persons are permitted to remain in the church. When this is the case, it hinders the work of God. In administering discipline toward such, a minister need be "wise as a serpent and harmless as a dove"—to divest himself of all partiality, and in a prudential manner have the offender removed.

It may be the case, that a preacher is hasty, and without due consideration may expel a person from the church of God. When this is the case, the evil is not removed, but increased. It ought to be considered one of the most solemn transactions that can take place among mortals, to cut off a person from the church; and when it is done in a suitable spirit, there may be hope that the offender will see his faults, and repent, and return again, like the prodigal, to his father's house. If, then, the discipline of the church in all its parts, is administered with a skillful hand, we may calculate on the prosperity of the church, and the enlarging of her borders.

REFORMATION.

(TO BE CONTINUED.)

Zion's Herald.

BOSTON: WEDNESDAY, SEPT. 15.

At the annual Commencement of Yale College, on Wednesday last, the honorary degree of Master of Arts was conferred on the Rev. ELIJAH HEDDING, one of the Bishops of the Methodist Episcopal Church.

REVIVALS OF RELIGION.

Extract of a letter, dated Funday's Bush, N. Y. Aug. 10, 1824.

DEAR BROTHER,

As I saw in Zion's Herald (of June 18,) a sketch of a revival in Tonda's Bush, (I suppose Funday's Bush was intended) among the Presbyterians, I thought it best to give a statement of the glorious work in general through this region, and then if you see fit you can send an extract, or the whole if you think proper, to the Herald, for publication.

In giving you an account of this glorious work, I should be glad to be unknown. I have borne the name of a Methodist preacher for more than 12 years, and have travelled more than 10 years. And it has been my happiness to labor in those places where the Spirit of God moved upon the face of the waters, and scores and hundreds have been added to the church. Yet I never gave the public an account of those precious refreshings, nor do I recollect to have seen any notice of them in any publication, until the present revival in this place. I have frequently been requested to give an account of the work in this vicinity, but felt some reluctance, arising partly from reading statements of revivals which appeared to have been made more for the purpose of honoring some favorite minister, or announcing the increase of a sect or party, than for the glory of God; and partly on account of two different publications which have given the revival in the Presbyterian congregation without mentioning that it extended any farther.*

The first Sabbath in July 1823, I commenced my labors in this town. Nothing was discovered save a crowded congregation, till some time in the month of September or October, when three or four persons were converted, and, soon after, experienced religion. About this time, I held a number of meetings for the purpose of conversing with serious minds. From ten to twenty attended, yet these conversions did not appear to be deep. The public meetings were crowded, and frequently the whole congregation bathed in tears, and we were in expectation that God would crown our labors with the conversion of souls. About the middle of February following, I removed to this village, as before I had lived 12 miles distant. On entering the village I invited all the villagers to attend a conference with me on Thursday evening, and to pray for the spread of the Redeemer's kingdom. The first was held in a private house—a season long to be remembered. The divine presence was more and more realized in our meetings, and the sighs and tears of the congregation spoke this language, "Oh that my load of sin were gone," &c.

*It makes no difference as it respects the glory of Christ or the happiness of the saved, through whom they were converted; and therefore in these respects it need never be asked what minister or what denomination has been instrumental of this or that revival. And there can be no doubt that denominational pride and party spirit often prompt these questions. Yet, as it tends to do away bigotry and increase charity and Christian fellowship, to know that God owns and honors different denominations of Christians, it is right to allow each other all the credit of all they do; and to withhold this, and much more for one denomination to monopolize the credit due to another, is both unjust and unchristian. Still more, if the ministers of a particular denomination are not acknowledged as competent ministers of the gospel, to monopolize the fruit of their labors, is a species of sacrilege. And it is a fact, that many revivals of religion, begun by one denomination, have, in their progress, been claimed by another, without giving credit. This course will not, perhaps, fall on the editors of newspapers, or other periodical works, but on those who furnish them with accounts of revivals.

CORRESPONDENT.

About this time, the Rev. Mr. Davis, who was preaching in the Presbyterian congregation, called on me and requested to join me in the meetings, and his labors were a great help to push forward the revival.

The face of our village appeared to be changed. Merriment was turned into seriousness, and the concern became, "what shall I do to be saved?" The halls belonging to our inns, which had heretofore been the theatres of music and dancing, were devoted to religious meetings, with a promise from the owners, (who have become happy subjects of the work,) that they shall be no more opened for reveling and mirth.

God now began to comfort mourners; and at almost every meeting some instance of His power would add new solemnity to the scene. The new-born souls became preachers of righteousness, and proclaimed a God who hath power on earth to forgive sins. On these occasions we have seen from 10 to 40 who were mourning for sin, arise, and request an interest in the prayers of the saints. From these scenes many have gone with a full determination never to give over seeking till they had found the Lord; and instead of returning home, have fled to a barn or a grove, where they have solemnly dedicated themselves to the great Head of the church, who has appeared and spoke peace to their troubled souls.

The work is by no means confined to this village. At the east part of the town it is now spreading, and a little to the west, in Kingsborough, the cloud gathers thick, and appears to be filled with abundance of rain. During this work in Funday's Bush, there has been added to the Baptist Church 17—to the Presbyterian 37, and to the Methodist 42. In another class four miles east, 22 have lately experienced a change. In the N. E. part of this town, where the Christian society hold their meeting, rising of 40 have professed hope in Christ. In the class at Kingsborough about 25 have professed to obtain forgiveness of sins. Also four have been added to the Presbyterian church in that town. The whole number, as far as I have ascertained, who have professed hope in Christ during this revival, from five miles east to eight west, is 194.—And the work is now the most prosperous that it has ever been, taking the whole together.—Unite your prayers with ours, and let us never rest till every soul (of man) is made happy in God. I am your affectionate brother in Christ, &c.

CAMP MEETING AT LYNDON, Vt.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER,

With pleasure I transmit the following account of the Camp meeting which commenced in Lyndon, Vt. 31st of August. The weather appeared the first two days rather unfavorable. "But behind a frowning Providence He hid a smiling face." In answer to the united prayer of His people, the clouds dispersed, and a smiling sun cheered both earth and sky. It has been doubted whether a clear sky would have been more beneficial, or that the meeting would have been more successful; our brethren were young, and principally unacquainted with the usages of Camp-meetings:—during the rainy season, they became disciplined in the tents to the important duty of prayer; and the effectual fervent prayer of God's people effected much. We cannot say this was the greatest meeting of the kind ever known; but we can say it was the best we ever witnessed.

The introductory prayer, offered by Br. J. Lord, in which he consecrated to God the ground, the tents, the preachers, and the brethren, and all connected with the encampment, was truly interesting and solemn. Having been dedicated to God, we gave ourselves unto him and one another, and went about the great business for which we came together. And truly our labor was not in vain in the Lord. The first evening was crowned with six souls under deep awakenings; but the revival was more powerful the next day and evening;—we had good reason to believe 15 were brought in to the liberty of the sons of God. The Spirit of the Lord in the encampment was like leaven—the grain of mustard seed put forth, and became a tree. Thursday was to us truly an interesting day;—between 20 and 30 gave hopeful evidence of their conversion to God. Friday was to us the day of God. It was "the last day of the feast;" and "Jesus Stood and cried;" nor did he in vain—eighty mourning penitents came to the altar for prayers; and glory be to God on the highest, there was joy with the angels in the conversion of sinners. We had reason to hope that not far from 40 were brought to rejoice in the pardoning love of God. Some of the conversions were remarkably bright and clear. I witnessed one in particular, a young man about 20, who apparently was deprived of all his strength, and in this situation, under the greatest anguish of mind, apparently in a moment, in answer to prayer, was made a trophy of victorious grace. He was unable to express in words what he felt within; but with a countenance that beamed with heavenly joy, he cheered the hearts of his friends, till he was able to express what the Lord had done for his soul. In the presence of this conversion, infidelity and scepticism disappeared like dew before the burning sun. The work continued during the night, in a most cheering and glorious manner. During this encampment it

was not necessary to call the preachers together for council but once; such was the good decorum observed by the brethren and the people at large. It may be proper to notice that in the preacher's meeting, after the choice of a secretary and brethren to assist Br. Fisk in selecting and appointing the preachers to officiate, and the time of the day they should preach, and some other appointments, usual on such occasions, the preachers unanimously agreed to request Br. Fisk to desire the brethren publicly to appoint the prayer-meeting in each others tents alternately, and that one brother or sister should lead in prayer vocally, and the others follow mentally, except in responding the amen. The good effects of this advice were seen in every part of the encampment, with but few exceptions. The exercise for preaching, the public and tent prayer meetings, could not have been conducted with more decency and order. A breathless silence generally reigned. If interrupted, it was by the penitent crying, "God be merciful to me a sinner;" or, with the 3000 on the day of pentecost, "men and brethren, what shall we do?"

The faith of God's people was great; they asked and received, and their joy was full.—Scores of souls were converted while the brethren were in the exercise of prayer for them.

The brethren loved each other with pure hearts fervently. Although prior to this meeting many had been entire strangers to each other, yet on the occasion of parting, hardly a dry eye was visible.

"If our fellowship below in Jesus be so sweet, What heights of rapture shall we feel when round his throne we meet?"

The preaching on this occasion was unusually solemn and interesting—made more so by the opportunity we had of a visit from two Methodist missionaries from England, now stationed in Canada. They preached and prayed like men of God. The outlines of some of the most interesting discourses delivered on the occasion, I here send you. The first I shall notice was delivered on Thursday morning at 8 o'clock, by Br. Long, one of the above mentioned Missionaries. The text upon which he discoursed was—"The effectual fervent prayer of a righteous man availeth much." The introduction to this discourse was founded on St. James' view of patience; and the reason assigned, in the language of a good man, if we wanted patience we must pray for it. The subject was opened in the following manner:—1. A description of the righteous man—he is not legally righteous—he is not self-righteous, but he is evangelically righteous; his character is marked by two particular traits, humility and sincerity—humble on account of his sinfulness, unworthiness, and the goodness of God—sincere towards God, his neighbor and himself. 2. His prayer. In noticing this, he observed that fervent prayer was offered—those who felt like a man drowning would cry for help. We may pray vocally, mentally and ejaculatory. Prayer is the expression of the soul, offered up to God in faith; it consists of four parts, adoration, intercession, supplication and thanksgiving. In illustrating the text, he introduced an anecdote of a poor woman in England, upon whom a gentleman bestowed seven shillings per week.—Sometime after this the poor woman experienced religion and attended prayer-meetings with the Methodists. The gentleman, on one occasion, but of contempt, visited the meeting; with the rest he saw the poor old woman; he returned home in a rage, commanded his steward not to let the old woman have any more money, if she had become such a fool as that. Soon after this, without any knowledge of the gentleman's intentions, the old lady called upon the steward for her pittance. He told her the gentleman had forbid his paying her any more. Said she, "can I see the gentleman?" What do you want to see him for? replied the Steward, sternly.—"That I may thank him for what he has done. I want to thank him, and to tell him I will pray for him as long as I live." The Steward informed the gentleman of the poor woman's conduct, and of her gratitude. He was so sensibly affected with it, that he told the Steward to pay her, and continue the allowance. 3. The effects of such prayers proved by the variety of examples from Genesis to Revelations—encouragement from the various promises; such as, "ask and ye shall receive," &c.—proved by experience and observation in our day, that God heareth and answereth prayer.

Another sermon was upon this passage—"Prepare to meet thy God." By Br. Pope. 1. Wherein we should meet God—in the afflictive dispensation of divine providence—in death—in judgment. 2. The preparation—having the heart and life conformed to the revealed will of God. 3. Some important considerations drawn from scripture, and by contrasting the life and death of a sinner with that of a Christian, to show the necessity of an immediate preparation to meet God. Another Sermon was given from this passage, Psalm 119. 96. "I have seen an end of all perfection; but thy commandment is exceeding broad."—The language of experience is the language of confidence; "I have seen," &c. The divisions of the subject were these: 1. There is an end to all human attainments—there is nothing substantial beneath the sun:—Illustrated in the attainment of wisdom, honor, riches, &c.—by an individual, a family, or kingdom—how soon we lose health—death deprives us of our friends—

time has demolished empires and kingdoms. But some may say this is not the meaning of the text. Well, might not the Psalmist say, he had seen an end of all perfection amongst self-righteous sinners? 2. Thy commandment, thy will, is exceeding broad. It gives us a knowledge of God, his wisdom, his goodness, his justice, his truth. It shows us the depravity of the human heart, the way to attain justification, and all the christian graces of the divine Spirit. It reveals a future state of happiness or pain.

A sermon was delivered by Br. Fisk, upon Nehemiah 8. part 10 v; "The joy of thy Lord is your strength." 1. Describe this joy; and 2. the benefits of it. It is the joy of the Lord, not of the world—this joy is received by faith—it is a pure joy—it is a permanent joy—it is a liberal joy—it is a solemn joy—it is full joy. 2. This joy strengthens the body, but more particularly the mind—preserves from dejection, and keeps in a spiritual frame.

We hardly had a poor sermon upon the occasion. I should be happy, had I room, to give you the heads of all the sermons. There were a large number of brethren upon the ground—48 tents, and some of them unusually large—perhaps 3000 or 3500 was the greatest number on the ground.

The behavior of the people upon the occasion is without a parallel. The citizens of Vermont, and especially of the county of Caledonia, by the urbanity of their manners, on this occasion, have done themselves much honor. It may be proper to notice, that there has been considerable excitement in the vicinity of towns adjoining Lyndon. And it is our prayer that the heavenly flame may spread to Danville, and around Danville circuit. We have reason to rejoice in a few mercy drops, which we hope are the precursors of a more plentiful shower.

I am, with respect, yours &c.

T. C. PIERCE.

Danville, Sept. 6, 1824.

TO THE EDITORS OF THE METHODIST MAGAZINE.

DEAR BRETHREN,

The following is a brief account of the work of God in the Holston district, Tennessee Conference, during the year 1823.

The attentive readers of your useful Miscellany, will recollect that an account of the prosperity of the Methodist Episcopal Church in the year 1822, in this district, was published early in 1823. The close of the year 1822 was marked with signal displays of the out-pouring of the Spirit of God, and the addition of many to the church, who are now "burning and shining lights." We commenced the following year with great expectations, which have been fully realized.

In the early part of the year, our quarterly meetings were spiritual seasons, and often crowned with the conversion of souls. The revival has been somewhat general throughout the district, but particular sections have shared more largely in its happy effects. In Abingdon circuit the work has been general; in almost every neighborhood, and amongst every class of society, the gospel has proved the power of God unto salvation. It is neither advisable nor possible to give a minute statement of many particulars that would be pleasing to the zealous Christian. I will, however, notice a love-feast, held in the town of Abingdon, on Sunday morning, June 28th. At this place, Methodism was in its infancy, and strong prejudices appeared to exist against love-feasts and class-meetings. After sermon on Saturday, the nature and design of a love-feast was explained, which seemed to excite a general wish to be present on the following morning; many attended—not less, it is probable, than two hundred persons were admitted, one half of whom, perhaps, were not professors of religion. The meeting commenced with singing and prayer, and the simple and eloquent manner with which many afterwards testified the great things that God had done for them seemed entirely irresistible. The flame of love was soon kindled into rapturous joy in the hearts of the saints; while floods of tears involuntarily burst from the eyes of those who had been brought thither by idle curiosity, or had been induced to come with a desire to know the nature of our economy and to profit by our meeting. All appeared reverently to acknowledge that God was present in the assembly of his saints, and to feel that they were in the hallowed sanctuary of the Lord. The good effects of this happy meeting have been seen on earth, and I doubt not, will be disclosed in heaven, in the endless salvation of many souls, to the praise and glory of God. Upwards of six hundred members have been added to the church in this (Abingdon) circuit this year.

Holston circuit has likewise shared largely the benefits of the revival. Within its bounds, hundreds have been awakened and saved, changed by the power of the Holy Spirit, to the love of God and to the practice of good works. At Jonesborough, Washington county, Tennessee, an extraordinary out-pouring of the Spirit has been experienced. The members of the Methodist Episcopal Church in that place, have increased from about thirty to upwards of one hundred—many of whom are highly respectable, who bid fair to adorn their profession and become eminently useful in the Church of Christ.

Camp-meetings have been rendered exceedingly useful in giving an impulse to, and in promoting the revival of religion amongst us. When well conducted, it is highly probable there is no institution which is so well calculated to effect the great end of the Gospel scheme, at certain times, and under certain circumstances, as they are. This, I think, we must admit, if we judge of causes by their effects. Our first Camp-Meeting was held the last week in July. We were favored with agreeable weather, and in general, with the good attention of a large and respectable audience; many at this meeting were happily converted from the error of their ways, and many were comforted and confirmed in the truth; it was certainly, upon the whole, one of the happiest seasons amongst the professors of religion

that I have ever witnessed. There were two hundred and thirty-five communicants at this meeting, and forty persons joined the Church. The Camp-meetings in the circuits of Lee and Clinch, were good and profitable, especially in the latter. The Divine presence crowned our assembling together, and was graciously manifested by the awakening power and the comforting influences of the Holy Spirit. Two hundred and thirty-five at this meeting commemorated the Lord's Supper. The New-River Camp-Meeting succeeded the one last mentioned, and as usual, at the place where it was held, great grace rested upon the people, and great good was done in the name of Jesus Christ. Scores were brought to the knowledge of the truth in the remission of sins. Two hundred and sixty commemorated the sufferings of their Saviour.

The Camp-Meeting in Abingdon circuit commenced Sept. 5th, and, as was anticipated, was attended by a large concourse of respectable, serious and attentive hearers, to many of whose hearts "the violated law," through the messengers of truth, "spoke out its thunders," or by whom "in strains as sweet as angels use, the Gospel whispered peace." On the last night, it is probable that not less than twenty persons obtained a clear sense of their acceptance, through faith in Jesus Christ; and on the following day, after the assembly had generally dispersed, a few pious, zealous souls, who were necessarily detained, improved the opportunity by joining in fervent prayer in behalf of eight or ten persons who were bowed down by penitential sorrow,—six of whom were set at liberty to praise a pardoning God. Three hundred and fifty communicants at this meeting declared themselves the disciples of Jesus Christ; and fifty new converts were admitted to join the Church.

September 19th, the Camp-Meeting commenced in Holston circuit, near Jonesborough. The revival of religion in this circuit, and particularly in the town of Jonesborough, caused a very great addition of tents and tenters, to a previously large encampment. On this occasion indeed, the arm of the Lord was made bare, and his salvation revealed. Happy scores obtained the knowledge of their sins forgiven. Never, perhaps, was greater zeal discovered by professors of religion than on this occasion, for the conversion of their relatives, friends and acquaintances; and their pious exertions were crowned with abundant success. Upwards of two hundred at this meeting presented themselves at the altar for admission into the Methodist Episcopal Church. Three hundred and fifty commemorated the Lord's Supper on Sunday afternoon, which was a time of refreshing from the Divine presence to very many souls.

The last Camp-Meeting I attended in the district, commenced the week following the last mentioned, at a new establishment in Carter-Valley circuit. It was a time of much comfort to the religious. There were many conversions and more than seventy joined our church. There is one circumstance which deserves to be particularly noticed; seventeen families were settled upon the encampment, out of which fourteen had souls, one, two or three, converted in them. Many in the neighborhood have become convinced of the utility of Camp-meetings, and have resolved to build tents by the next season.

By comparing the Minutes of this with those of the last year, it will be ascertained that upwards of seventeen hundred have been added to this district. Truly the "wilderness and the solitary places have been made glad, and the desert has rejoiced and blossomed as the rose." "It is the Lord's doings, and marvellous in our eyes." Let our hearts rejoice in his salvation, and render unto him the glory due to his name; but while we acknowledge God as the giver of every good and perfect gift, we must attribute much, as instrumental to the extraordinary exertions which have been made to produce the extraordinary effects witnessed. The essential doctrines of Christianity; the one true and living God, manifested in the Holy Scriptures mysteriously existing in Father, Son and Holy Spirit; Justification by faith alone in Jesus Christ; as God manifested in the flesh, to suffer and die a sacrifice for sin; The direct witness of the Spirit; holiness of heart and life; the immortality of the soul; the resurrection of the body; a future judgment; and a state of future rewards and punishments, have been zealously contended for, as the faith once delivered to the saints.—The peculiarities of Methodism in doctrines and church government have not been concealed or sacrificed, but openly avowed and defended as rational, scriptural, and as bearing the test of experience.

At present, there is a considerable revival of religion at Wythe C. H. Va. a place once almost proverbial for vice and infidelity. The Gospel even here, has proved its own energy to save.

JOHN TEVIS.

BOSTON MONTHLY CONCERT.

Sandwich Islands.—A letter from Mr. Bishop, dated Atoti, Jan. 7, 1824 remarks, that never since his arrival had his hopes been so raised in respect to the mission, as at that time. He had been on the island about eight months, and had begun to preach, though in broken language, to large and interested congregations. Pressing requests were sent by people in different parts of the island, that missionary stations might be established among them. Yet, much as such invitations commended themselves to the feelings of the missionaries, they were compelled to decline a compliance.

A letter from Mr. Bingham, speaks of a little book of hymns, which is preparing in the language of the natives, to contain about sixty pages.—Twelve were already printed, in an edition of 2,000 copies; and the work was progressing as far as circumstances would permit. The islands were almost impatient for its publication entire.—Of the Spelling-book, 2,500 copies had already been distributed, and another edition was required without delay. During the three days previous to the date of the letter, no less than 70 persons had made application for copies, who were generally supplied in the proportion of about three books to five persons. Some of the chiefs, and others begin to understand Arithmetic. The effects of missionary efforts on the morals of the people is already strikingly manifest. Various species of immorality have received a decided check. Messrs. Ellis and Bingham hoped shortly to commence a translation

of the Bible into the native language. A letter from Mr. Bishop, speaks of an encouragement that a house of prayer, which he had built, had been used for months; that two hundred and thirty-five had been given to the inhabiting island of Oneyabbath; that in with death;—and the mission are graph.

Hayti.—The continues to suffer. Their house of prayer, the rabble—they were injured by a section has been. The President has forbidden such prohibiting all morose worship, on der.

Perera.—This Newstead, Meth Ceylon, six years evidence of being. He has a very unqualified satisfaction of a school-master Superintendent laboring to do others around assistant Preacher.

Cafraria.—been established station is named. strict on the Copects are very companions w and affection, ner of a wild u

Tanjore.—O tion made by I Thieves, in the Mr. Swartz's l a Methodist M from Negapat Tanjore, and of I thieves." people; they for the privile rise of their p to the Rajah the gospel to gations in ever Christians, an ence of good no more, but the produce." their congrega ple, they rece tion; their Ca sincerely pious

Home Miss missionaries a most destitute led ministers from its fu amounted to e are taught in this Society.

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Capt Cl ports that ting of two sailed from their destine This is discipline l The Am nos Ayres l York. The Sec ers visited Saturday l Mr. Ada the Reven The con laid at Mo This chur public wor Gothic breadth 13 in height chime of f The easte

of the Bible into the language of the Island. A letter from Mr. Whitney, dated at Atouli, states that a house of worship has been provided for the chiefs of the island, at their own expense, in which he had preached for the last eight months; that two flourishing schools are in operation under the care of the mission, containing unitedly, 120 scholars;—that orders have been given to the inhabitants of this and the neighboring island of Oneehow, strictly to observe the Sabbath; that infanticide is made punishable with death;—and that the general prospects of the mission are constantly brightening.—Telegraph.

Hayti.—The Methodist Society in this Island continues to suffer from the spirit of persecution. Their house of worship has been demolished by the rabble—they have been stoned and otherwise injured by an infuriated populace, and protection has been denied them by the magistrates. The President has since issued a Proclamation forbidding such proceedings, but at the same time prohibiting all meetings of the Society for religious worship, on pain of being arrested.—Record.

Perera.—This young man has been with Mr. Newstead, Methodist Missionary at Komeyalle, Ceylon, six years. For five years he has given evidence of being in a truly converted state.—He has a very intelligent mind, and has given unqualified satisfaction in the successive offices of a school-master, an interpreter, and an assistant superintendent of schools. He is conscientiously laborious. He acts from principle in endeavoring to do all the good he can to the souls of others around him. He is by this time an assistant Preacher.

Caffraria.—A new and important mission has been established here by Mr. W. Shaw. The station is named Wesleyville. It is in the District on the Coast, under the chief Plato. Prospects are very encouraging. Mr. S. and his companions were received with great respect and affection, expressed, of course, in the manner of a wild untutored people.

Tanjore.—Our readers will recollect the mention made by Dr. Buchanan, of the Colliaries, or Thieves, in this Province, and of the effects of Mr. Swartz's labors among them. Mr. Hoole, a Methodist Missionary, in his journal of a tour from Negapatam to Wallagah, passed through Tanjore, and gives this account of the "Nation of Thieves." "The Colliaries are a numerous people; they formerly paid a tax to the Rajah for the privilege of thieving, and, in the exercise of their profession, often became formidable to the Rajah himself." Mr. Swartz preached the gospel to them, and has left small congregations in every direction; all who have become Christians, and many others through the influence of good government, and example, steal no more, but cultivate their lands and subsist on the produce." Mr. Hoole preached in one of their congregations. "Though rude and simple, they received the word with much attention; their Catechist assured me, that many are sincerely pious."

Home Missionary Society, London.—Thirty missionaries are employed by this Society in the most destitute parts of England, and several settled ministers in indigent circumstances receive aid from its funds. The receipts of the last year, amounted to £6,694. Three thousand children are taught in the village schools patronized by this Society.

GENERAL INTELLIGENCE.

FROM SPAIN.

Capt. Hayman, who arrived on Sunday from Malaga, whence he sailed on the 4th ult. informs that it was reported there that the French Consul had been ordered to leave Gibraltar in eight days, and that 8,000 British troops had arrived at Lisbon, at which reports the Liberals were much elated. News of disturbances in the different parts of Spain were received almost daily—and the day he sailed, it was rumoured commotions had occurred at Algeiras between the inhabitants and the French troops, owing to the former having hoisted the Spanish flag over the French. 2000 persons had arrived at Malaga to be transported to different fortresses, for being concerned in the Revolution.

As several English bomb vessels were seen coming out of the Mediterranean, it was supposed the war between England and Algiers was at an end.

If the French Consul has been ordered from Gibraltar, we presume it is for some personal affair. No British troops had arrived at Lisbon—but the manner in which the report was received in Spain, shews the spirit which still exists there.

FRENCH SQUADRON.

Capt Chase, of the *Jasper*, from Cadiz, reports that a fleet of French men of war, consisting of two 84, six frigates and three corvettes, sailed from Cadiz the 25th July, but did not learn their destination.

This is probably a part of the squadron for discipline lately mentioned in French Papers.

The Ambassador from the Republic of Buenos Ayres to the U. States, has arrived at New York.

The Secretary of the Navy and Commissioners visited the Navy Yard at Charlestown on Saturday last.

Mr. Adams made an excursion on the water in the Revenue Cutter, on Monday.

GRAND CHURCH.

The corner stone of a new church has been laid at Montreal, under salutes of Artillery!—This church will be the most splendid place for public worship in the new world. The style is Gothic. The length of the Church 255 feet; breadth 134. It is to have six towers 200 feet in height; twelve entrances; seven altars; a dome of bells—a grand terrace and promenade. The eastern window is to be 32 feet by 63—the

side windows 10 by 36. The church will contain 10,000 persons, who it is said can disperse in 5 minutes.

Donations to the A. B. C. F. M. from July 13th, to August 16th, \$3,429, 25. Legacy of the late Dr. Solomon Everett, \$1,000.

Pennsylvania.—At a camp-meeting in Dauphin Co. (Pa.) held the first week in August, about 50 persons experienced a change of heart. Some of these had been led to the meeting from curiosity, and others from ridicule.—So. Intel.

Williams College, Ms.—Commencement on Wednesday of last week, fifteen young gentlemen were admitted to the degree of A. B.

The degree of Master of Arts was conferred upon Erastus Benedict, Charles Baker, Judah Ely, Flavel S. Gaylord, Emerson Davis, Eleazer Root, Avelyn Sedgwick, Samuel N. Shepard—alumni of the College.

The Honorary degree of L. L. D. was conferred on the Hon. Elijah H. Mills, and the Hon. Levi Lincoln, and that of D. D. on the Rev. Nathan S. Beeman, of Troy, N. Y.

Brown University.—Commencement, Sept. 1. The Exercises were numerous; and many of them highly praised for correctness and effect. The degree of A. B. was conferred on 41 young gentlemen, and that of A. M. on 18 gentlemen, all alumni of the Institution.

The Honorary Degree of A. M. was conferred on the Rev. Nathaniel W. Williams, of Beverly; and that of D. D. on the Rev. Henry Wight, of Bristol, and Rev. Robert Semple, of Virginia.

The degree of Doctor of Medicine was conferred on 12 gentlemen.

The Rev. Alva Woods, Professor at Columbian College, Washington, has been appointed Professor of Mathematics and Natural Philosophy in Brown University.—Horatio Gates Bowen, of Providence, has also been appointed Professor of Natural History, Librarian and Keeper of the Cabinet.

Waterville College.—Commencement, Aug. 25. The Exercises were but few, and the Degree of Bachelor of Arts was conferred on Joel Hayford, Calvin Holten, and Ebenezer Hutchinson.

The people of Illinois have decided that a convention shall not be called for the purpose of altering the constitution of the state, with a view to the introduction of slaves. They have thus secured their own prosperity, and prevented the coming up of a question of much more dangerous tendency than even that which regarded Missouri and so agitated the people of the United States, and we congratulate the people on the result.—*Proc. Jour.*

Hussar Frigate.—We understand that the company who have been employed for several weeks in raising the British Frigate *Hussar*, which ran on the rocks in Hurl Gate, and sunk, during the revolutionary war, have succeeded in raising about forty feet of the stern part of the ship.—After placing the chains under her and moving her from her bed, she broke in two from the keel up through the quarter deck, and the fore part of the ship slipped from the slings, and settled down again on the rocks. The timber part of the ship as was embedded in the mud is perfectly sound. The remainder is completely worm eaten and rotten. A number of cannon and shot were brought up with the hull, but nothing more valuable that we can learn.—*N. Y. Post.*

Ancient Cannon.—Mr. Carbery, of Maryland, has published an account of the recent recovery by him of seven pieces of cannon which had been under water 191 years, in St. Mary's river in Maryland. Four of them are 18 pounders, and three 12 pounders. They formed a part of a fort erected by the brother of Lord Baltimore, first Proprietor of Maryland, in 1633, on a point at the mouth of that river. By the washing of the tide, the bank on which the Fort once stood, is now about 150 yards below the usual mark of the tide. They are much corroded. Stones of six to eight pounds weight had become so incorporated with the iron, that they could scarcely be knocked off with an axe.—On one gun 602 oysters were found, and on neither of them were there less than 100. This is an interesting discovery for the Antiquary.

Attempt at Robbery.—A lad named Charles Man, about 15 years of age, was stopped on the road between Boston and Lynn, on Sunday afternoon, by a man, who came behind him, caught hold of him, took him to some willow bushes, and demanded his money. A stage passing in a few moments, the man escaped over the wall, after attempting to stab the boy with a knife.—*Courier.*

BANGOR, Sept. 9.

Unfortunate Casualty.—Mr. Ebenezer Spencer of No. 4, on Tuesday morning last, finding no fire on his hearth when he rose, applied to his fire works, but the flint not being good, took down his gun to take the flint out of that, when the gun by some means went off, and the charge (shot) went through a petition and lodged in the head of one of his daughters, a child about three years old, then in bed with its mother.—The child expired in a few hours.

PLATED CANDLES.

The maker dips the Cotton and incipient candles from time to time; until they are nearly finished, in tallow of very inferior description; and when they have almost attained their required thickness, he dips them into another mould, containing fine tallow, to give them the finishing coat. When burning, you will find the inside consumes faster than the outside, the melted grease round the cotton resembling oil in a tallow lamp. Plated Candles are dear at almost any price; you may discover them by their smell—there are other plated articles which we shall strip of their covering at a convenient opportunity.—*London paper.*

ANECDOTES.

A venerable Friend and a dashing buck, driving their respective vehicles, met in a narrow road where neither could pass without the consent of the other. After some dispute as to which should first turn out, the buck, drew a newspaper from his pocket, and set about perusing it very diligently, upon which the Friend with characteristic composure asked, "Friend, has there another newspaper in thy pocket?" "No!" "Then when there has done reading the one in thy hand, I would thank thee to loan it to me?"

William Penn and Thomas Story travelling together in Virginia, were caught by a shower of rain, and unceremoniously sheltered themselves from it in a tobacco-house; the owner of which happening to be within it, accented them with "you have a great deal of impudence to trespass on my premises—you enter without leave—do you know who I am?" To which was answered, no. "Why then I would have you to know I am a justice of the peace;" to which Thomas Story replied, "my friend here makes such things as these—he is the Governor of Pennsylvania." The great man quickly abated his haughtiness.

ANECDOTES OF LAFAYETTE.

While in Hartford, Gen. LA FAYETTE was presented by Gen. Wadsworth, formerly Commissioner General of the Army, with the Epulettes which he (the Guest) wore as Major-General, and the sash he wore in the battle of Brandywine, spotted with the blood he shed in our cause forty-seven years ago.

One of the Old Continentals, presented to LA FAYETTE at Newburyport, was Mr. DANIEL FOSBER, one of the non-commissioned Officers of the Light Infantry corps, commanded by "the Marquis" in 1780, &c., and who brought with him the *Curtain* which he then gave to the non-commissioned Officers of the select corps. The General greeted the old soldier with cordiality, and on seeing his own mark on the blade, assured him he looked upon him as "one of his own family."

Washington's Tent.—The circumstance of this ancient relic of the Revolution having been offered to the Cincinnati of Maryland for a canopy to General LA FAYETTE, on his arrival at Baltimore, has given rise to the following beautiful effusion, which appeared in the Baltimore Chronicle:—

LA FAYETTE, IN THE TENT OF WASHINGTON.

I will rest in the war-house, that sheltered the form
Of my hero, my friend, and his country's preserver—

That guarded his care-stricken head from the storm—
That caught the warm sighs of the patriot's fervor.

I will count, by the threads that I find in its woof,
The throbs, in his head and his heart that were beating,
While his thoughts were, when midnight enshrouded
his roof,
Retrieving defeat, or a victory greeting.

I will sleep in the home of the soldier, and view
In my dreams, his achievements, unequalled in story—
My visions the hopes of my youth shall renew,
Till I wake to the real fruition of glory.

NARRIED.

In this city, on Thursday morning last, by the Rev. Mr. Sias, Mr. Robert Head to Miss Rebecca Knight. Mr. Thomas Benson to Miss Clarissa Butler.

On Sunday evening, by the Rev. Mr. Sias, Mr. Ebenezer Wilson, to Miss Susan Somerby.

In this city, Mr. John H. Gifford to Miss Hannah Cutler—Mr. Thomas P. Rich, to Miss Jane B. Wilner. At Roxbury, Mr. Samuel Symmes, to Miss Abigail Wood.

At Milford, Mr. Samuel Putney of Richmond, Va. to Miss Eliza Ann Howard, of Malden.

At Milton, Col. Jesse Pierce, to Miss Eliza S. Little. At Haverhill, Mr. Isaac F. Williams, of this city, to Miss Judith Eaton.

At Nantucket, Mr. John Thornton, Editor of the N. England Gazette, to Miss Elizabeth Perry.

At New Bedford, Mr. Wilson Pope, of Fairhaven, to Miss Sarah Eldridge.

At Hartford, Geo. Cook, Esq. of St. Armands, L. Canada, to Mrs. Martha Chenevard—Mr. William L. Tudor, to Miss Mary A. Bruce.

At Burlington, N. J. Midshipman Thompson D. Shaw, to Miss Ann Louisa C. Spragell.

At Wilmington, N. C. Rev. William Hogan, late Pastor of the Roman Catholic Church in Philadelphia, to Mrs. M. Kay.

DIED.

In this city, on Sunday last, HARRIET KNIGHT BADGER, infant daughter of the editor of this paper, aged one year.

In this city, Mr. John Edwards—Widow Zebiah Glover, 80—Mr. Samuel Storey—Mrs. Celia Sigourney, 74—Mr. Benjamin Porter, 38—Mr. Joseph Davis, Jr. 46—Mr. Nicholas Codd, a native of Ireland—Miss Eliza Chandler, aged 16—Mr. Henry Putney, aged 21—Elizabeth, only daughter of Mrs. Sarah James—A child of Mr. John Lang formerly of Portsmouth.

In Taunton, Sally Ann, daughter of Wm. A. Sprout, Esq.—Valentine, daughter of Mr. Samuel A. Collins—Lydia Ann, daughter of Mr. Asahel Hackett, jun.

In Lynn, Sarah Ann Evans, aged 4—James Evans, aged 2—Widow Jerusha Johnson, aged 55—Mrs. Susan Hallowell, wife of Mr. Theophilus H. sen. aged 56.

In Roxbury, Mrs. Mary Williams, aged 80—Mrs. Lucy Brigham, aged 50.

In Worcester, Miss Zeruiah Davenport, aged 16. At Worcester, Col. Rouben Sikes, aged 62. At Plymouth, Mr. Thomas Morton, aged 76. Capt. Stephen Churchill, aged 82.

At Exeter, Gen. Stephen Whitman, an officer of the revolution.

MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

ARRIVALS AND CLEARANCES SINCE OUR LAST.

TUESDAY Sept. 2.—Arrived, brig Four Sisters, Lindsey, 73 days from Gottenburg.

Also, sch. *Eclipse*, Lewis, N. York, 2; *Lewis*, Sears, do. 6; *Benedict*, Baker, do. 8; *Bethiah*, Wight, Eastport; *Vigilant*, Foster, do. via Salem; *Margaret* & *Amelia*, Townsend, Fredericksburg, 7—

sloops *Vigilant*, Wilmington, N. C. 14; *Lydia*, Nickerson, N. York, 5.

At Quar. brig *Sewel*, St. Salvador; *Mariner*, Whitmore, Tobacco, 30.

Cleared, schs. *Three Sisters*, Gray, St. John, N. F.; *Ann Rosina*, Manchester, Norfolk; sloop *Ariadne*, Butler, Bath; *Lion*, Polleys, Portland; *Orion*, Godfrey, N. York; *Akerley*, Cloutman, Marblehead.

WEDNESDAY—Ar. brig *Ocean*, Weeks, Amsterdam, 45. Also, steam boat *Patent*, Porter, Portland.

Same day—sloop *Glide*, Windsor, Duxbury. Cleared—sch. *Inland*, Moore, Fredericksburg; sloop *Pomona*, Akin, N. Bedford; *Boston Packet*, Portsmouth.

THURSDAY—Ar. brig *Elmira*, Lear, New York; sch. *Trio*, Smith, Eastport, 6.

Cleared—brigs *L'Amazone*, Fontaine, St. Pierre; schs. *Spring Bird*, Brown, Bilbao; *Wave*, Hawes, N. York; *Sally Hope*, Providence; *Superb*, M'Farland, Belfast; sloop *Hero*, Robinson, N. York; *America*, Portland; *Rapid*, Nantucket.

FRIDAY—brig *Wm. Henry*, M'Lellen, Thomastown. Also, sch. *Pilot*, Philad. 7; *Boston*, Shackford, Eastport, 2 schs. *Victory*, Simmons, Wilmington; *Fornax*, Hockings, Balt; *Morn*, Star, Humphreys, Norfolk; sloop *Hylas*, Bean, Portsmouth; sloop *Betsy*, Gloucester.

At quar. brig *Otter*, 15 days from Porto Rico; *Junio*, Hodges, Surinam, 22.

Cleared, brigs *Howard*, Eames, Brazil; *Halsey*, Rogers, Mobile; schs. *Salley*, Matthews, Philadelphia; *Shepherdess*, Talbot, Warren, R. I.; *Mary Ann*, Trefethern, Portsmouth; sloop *Gen. Brown*, Albany; *Mary*, Kennebunk; *Betsy*, Newburyport; *Eagle*, Plymouth.

SATURDAY—Ar. brig *Franklin* from Bath. Also, brig *Jasper*, Chase, Cadiz, 47 schs. *Jane*, Eastport, 8; *Sea Flower*, Augusta; sloop *System*, Belfast.

At Quar. brig *Sarah*, Simonton, Surinam, 23. Cleared, ship *Alfred*, Smith, Buenos Ayres; brigs *Sea Island*, Parker, Savannah; *Mechanic*, Lincoln, Portland; *Almira*, Lear, do. schs. *Washington*, Cook, St. Thomas; *Tantamount*, Lubec, Helen, Baltimore; *Eliza Jane*, Philad; sloop *Orion*, Hartford; *Polly*, Marblehead; *Packet*, Salem; *Two Sisters*, N. Bedford; *Glib*, and *Delight*, N. York.

SUNDAY—Ar. last night, brig *Ontario*, Hayman, Malaga, 39.

Also, sloop *Milledgeville*, Knight, Portland.

At Quar. brig *Trim*, Cunningham, St. Thomas, 21. Also, brig *Rambler*, Means, Barbados, 27; sch. *Mercator*, Coggins, Tobago, 21.

PROPOSALS.

FOR PUBLISHING IN THIS CITY, A WEEKLY PAPER ENTITLED

MASONIC MIRROR: AND Mechanic's Intelligencer.

CONDUCTED BY

JOHN R. COTTING, H. R. C. H. T. PRELATE OF THE BOSTON ENCAMPMENT.

In viewing the multiplicity of periodical publications already extant, one might infer that to add another to the number, would, to say the least, be preposterous, if not temerarious. But the course intended to be pursued in this, is foreign to any other work in circulation.—It is on this ground the Publisher's hope of success is predicated.

FREE MASONRY is a subject that has engrossed the attention of mankind from the primitive ages down to the present day; and its mystic beauties, like its elder sister RELIGION, have ever commanded the respect and admiration of the wise and good. While it remains in its pristine purity, the shafts of narrow-minded bigotry and superstition will fall harmless at its feet. Many of our fellow-citizens whose minds are unfortunately biased by existing prejudices and falsehoods of the ignorant and vicious, view MASONRY in the image of an *ignis fatuus*, leading its infatuated followers into a gulf of immorality and ruin. To obviate, and as far as practicable, to eradicate this disreputable and fallacious impression, from every ingenious mind, if ingenious they can be, who have unhappily imbibed it; and to disseminate such well authenticated information among the public, as will tend to promote the reputation and welfare of the CRAFT, and encourage our brethren to renewed exertions in the glorious and philanthropic cause in which they are engaged, is the primary object of the proposed publication. And by the aid and co-operation of our brethren, which we are encouraged to anticipate, in giving the MIRROR an extensive circulation, we fondly hope that we shall evince to the world, that Masonry survives, "bearing all the marks of youth about it, and diffusing, as in the days of its greatest glory, the munificence of its dispensations. And, while its principles are unadulterated; while its landmarks are unimpaired; while its MYSTERIES are engraven on the hearts of its votaries, never-to be revealed; it will continue to defy the arrows of persecution, as it has heretofore defied the ravages of time. The rains may descend, the floods come, the winds blow, and beat upon it, it will not fall; for like the house of the wise man, it is founded on the rock of "ETERNAL TRUTH," and it will stand, as it has stood, until the coming of that awful and inevitable moment, "When wrapp'd in fire the realms of ether glow, And heaven's last thunder shakes the world below."

TO MECHANICS, a well conducted periodical publication devoted to the ARTS and SCIENCES, must necessarily excite peculiar interest. It will afford to that highly respectable class of the community, whose avocations and means preclude them the pursuit of voluminous works, a cheap but correct source of information relative to their trades or professions. It will contain such extracts and original communications, as will best subserve their views and interests. And taking into consideration the talents and experience of the editor, (who has been advantageously known as a lecturer on MECHANICS and other branches of Natural Philosophy, and for his thorough acquaintance with the Sciences in general,) this department of the paper cannot fail to be highly interesting and useful.

As the advancement of LITERATURE is intimately connected with the vital interests of our growing Republic, the columns of the MIRROR will ever be open to the productions of such of our literary friends, as may be disposed to honor us with their favors. Reviews and notices of new publications, so they may be *chaste and just*, will be particularly attended to. Biographical sketches of eminent MECHANICS and men of science, will always command our attention.

THE POLITICAL DEPARTMENT of the proposed paper, will be purely AMERICAN, acknowledging no distinction of party, nor advocating the predominance of any interest other than that of the people generally. We are all REPUBLICANS, for we all respect a representative government, emanating immediately from the people, as the vital principle of our constitutional existence. We are all FEDERALISTS—for we all support and revere the federal union. Regarding no other political distinction as tending to the general good, we shall abstain from supporting any other. We shall always endeavor, however, to give our readers as distinct and impartial information of the political operations of the country, as practicable. Electioneering matter will always be excluded. Under these considerations, we shall pursue our POLITICAL course, "unswayed by influence or bribed by gain."

Such general intelligence as may daily transpire, and is calculated to interest or inform, will be inserted.—Short essays on Miscellaneous subjects; anecdotes, &c. will not be objectionable.

With these views, and a confident hope of success, the publishers respectfully submit the foregoing proposals to the consideration and general patronage of their brethren and the public.

MOORE & PROWSE.

CONDITIONS.

THE MIRROR will be published every Saturday afternoon, on a royal sheet, of fair complexion and fine texture, containing *every column*, at two DOLLARS *per annum*. One half payable on the receipt of the fourth number after subscribing, the remainder in six months after the first payment becomes due.

The publishers pledge themselves that the mechanical execution of the Mirror shall not be inferior to any in the country; and that the course marked out in this prospectus shall be scrupulously adhered to.

NOTICE.

An active man who would obtain subscribers for the above publication, will meet with good encouragement on application at this office. Boston, August 15, 1824.

DEPOSITORY FOR

Sunday School Publications
134, Market-Street—Baltimore.

ARMSTRONG & PLASKITT, RESPECTFULLY inform their friends and the religious public, that they have on hand, a large assortment of REWARD BOOKS, of various prices, blending instruction with entertainment.

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THE HERALD'S HARP.



From the American Sunday School Magazine.

VERSES.

Suggested by reading the first number.

I passed a field where thistles grew,
Where stones and thorns appear'd;
The useless down around me flew,
Nor fruit, nor flower was rear'd.

Again I passed the self-same field,
And rich perfume blew there;
The garden flowers their sweetness yield,
Young trees rich blossoms bear.

Surpris'd to see the wondrous change,
I trac'd the gard'ner's hand;
Labor and skill, ('twas nothing strange)
Improv'd the wasted land.

The sun from heav'n, the tender dews
Assist the laborer's toil;
And skill with richer earth renews
The former barren soil.

Thus many a bleak and moral wild,
In mental wastes have been
Throughout our land, where mercy smil'd,
And Eden now are seen.

The Sunday Schools possess a charm,
To draw young wand'ers near,
Darkness and vice did once alarm,
Now fruits of faith appear.

The Saviour smiles, the Spirit draws,
The youthful heart believes;
And by the Covenant, and the Cross,
The hope of heaven receives.

To make each state a garden grow,
Let union still prevail;
And we, as the glad tidings flow,
Shall tell the welcome tale.

From the Western Recorder.

A HYMN.

In heav'n, that blissful place,
Where those that love our God,
Redeemed by Sovereign grace,
And wash'd in Jesus' blood;
There shall we meet, and round the throne
Sing what Redeeming Love has done.

O, what a num'rous throng,
The Holy city tread!
People of ev'ry tongue,
Who once in sin were dead,
Now rais'd to life, stand round the throne;
Sing what Redeeming Love has done.

While in this "thorny maze"
How often we're oppress'd!
But soon our souls through grace,
In heav'n shall be at rest.
And pure as seraphs, round the throne,
Sing what Redeeming Love has done.

Far, far above this world,
Where naught can e'er molest,
"The saints with harps of gold
Shall sing—shall reign—shall rest.
There shall we meet and round the throne,
Sing what Redeeming Love has done.

DOCTRINAL CATECHISM.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE.

CHAPTER IX.

Of Providence and the Moral Government of God.

Q. What do you understand by the Providence of God?
A. The general superintendence and care which God exercises over the works of creation, in the exercise of which, many of his grand designs towards his creatures are discovered, and the perfections of his character are wonderfully illustrated. 1 Sam. 2. 6, 7. Job 12. 23. Psal. 75. 6, 7. Dan. 2. 21. & 4. 17. Isa. 55. 8, 9.

Q. Is this providence to be considered as general only, or as particular likewise?
A. It is to be considered general, as relating to all things in the universe, and particular, as relating to individuals in every state and circumstance of life. Deut. 10. 14. Rom. 11. 36. Psal. 36. 6. 2 Pet. 2. 9.

Q. Is not the doctrine of divine providence then, a most important and consolatory doctrine to God's people?
A. It is, for intimately connected with this, are all his promises of protection, defence and deliverance. In this, God's people regard him as their Father, Governor and Friend. And it serves to call forth their faith, hope and prayers; and by it they are excited to gratitude and submission. 1 Pet. 3. 12, 13. Deut. 8. 3. Matt. 4. 6. James 1. 17. Rom. 8. 31.

Q. What do you understand by the moral government of God?
A. It is God's government of his rational creatures, by giving them laws agreeable to their natures and powers, and in rendering to every one according to his actions considered as morally good or evil. Psal. 22. 28. Isa. 33. 22.—2 Chron. 6. 30.

Q. Are men then, as the subjects of this government, treated as moral agents?
A. They are treated as creatures who are capable of doing good or evil, and as being accountable to God for the use of their moral powers, in the improvement of all his gifts and favors afforded to them, and they are rewarded and punished accordingly as they use or abuse them. Gen. 4. 7. Matt. 18. 35. Matt. 25. 15, 30.

Q. Is this doctrine consistent with the divine agency and operation of grace on the human mind?

A. It is, for although we cannot fully comprehend the manner in which God interposes by his providence and grace in human affairs; yet it is certain men have the freedom of choice, and are justly accountable to God for their conduct. Mat. 25. 26, 27—40—45.

Q. How does this appear?
A. From the strivings and operations of the spirit on their minds, from the calls and invitations of God's word, from its threatnings and promises, and especially from that conscious sense of guilt and condemnation they have for not improving these things, and from the fact that they never felt condemnation for that which they could not avoid. John 3. 19.

Q. Would the denial of this seem to discharge men from all moral obligation to God?

A. It would, whether we consider moral obligation as arising from the reason and fitness of things, or from the authority of God to command what is right and forbid what is wrong, for there could be no reason nor fitness nor justice, in requiring of men what was unsuitable to their natures, or impossible to their powers, and it would appear unjust in God to require it; and moral obligation can extend no farther than as men are capable of praise or blame, for doing, or neglecting moral duty. 2 Cor. 8. 12.

Q. Which are some of the distinguishing duties of moral agents?

A. They are the duties which flow from the relation they stand in to God and their fellow-creatures, and are usually called religious, social, relative and personal duties, and therefore comprise our duty to God, our fellow-creatures, and ourselves.

MINISTERS' MONITOR.

FOR ZION'S HERALD.

Mr. Editor,

As a follower of Jesus, you are sensible that all who live godly in Christ Jesus, and especially faithful ministers, must, in this world, suffer persecution. The religion of the cross is not pleasing to the powers of darkness, nor to an ungodly world. Satan, our arch enemy, walketh about seeking whom he may devour; and the enemies of the cross are active, powerful and numerous. Then what shall we do? Shall we abandon the cause of Christ, and go over to the enemy? No! we have one consolation left—we have God's word. "Fear not; they that be with us are more than they be with them." As it is given us in the behalf of Christ, not only to believe in his name, but to suffer for his sake, let the servant of Jesus take his sufferings patiently, and bear them with joy; for he who suffers for Christ, shall also reign with him. And if he die contending for the truth, he shall receive a crown of life; therefore fear not him who can kill the body only, but fear God and work righteousness. And even life itself is in no danger till our work is done. God's power is superior to man's; and He frequently leads the blind by a way they know not, delivers His people from the hand of their enemy, and makes the wrath of man to praise Him. Yes, he who has numbered the hairs of our heads, and has said for our encouragement, "Lo I am with you," will also make our way through the midst of our enemies. Of this truth we have sufficient demonstration, in reading the lives of our fathers in the gospel. One circumstance of this nature, taken from Clarke's Notes, I will here notice, for the encouragement of the persecuted servants of God.

A missionary, who had been sent to a strange land to proclaim the gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life through the persecutions excited against him, came to a place where he had often before at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled: he began his discourse; and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within, shut the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every tile was destroyed, and the roof nearly uncovered, and before they quitted the premises scarcely left one square inch of glass in the five windows by which the house was lighted. While this was going forward, a person came with a pistol to the window opposite the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him) presented it at him, and snapped it, but it only flashed in the pan!

As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect:—"These outrageous people seek not you, but me; if I continue in the house, they will soon pull it down, and we shall be all buried in its ruins; I will therefore, in the name of God, go out to them, and you will be safe." He then went towards the door; the poor people got round him, and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door; at which a whole volley of stones and dirt was that instant discharged, but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward; and they divided to the right and to the left, leaving a passage of about four feet wide for himself and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say:—"This was one of the most affecting spectacles I ever witnessed; an infuriated mob, without any visible cause, (for the preacher spoke not one word,) became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction: they stared and stood speechless; and after they had fallen back to the right and left, to leave him free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; but he, passing through the midst of them, went his way. Was not the God of missions in this work? The next Lord's day the missionary

went to the same place, and again proclaimed "the Lamb of God who taketh away the sin of the world!"

This missionary was, probably, Clarke himself, but be that as it may; we see the interposition of God in behalf of his servant. Let the ministers of Christ be faithful, and God will maintain their cause. O Lord, increase our courage.

S. L.

YOUTH'S DEPARTMENT.

THE POISONOUS APPLE.

(An Extract from a Sermon to Young People.)

"There is a tree called the *Manchaneel*, which grows in the West Indies;—its appearance is very attractive, and the wood of it peculiarly beautiful;—it bears a kind of apple, resembling the golden pippin. This fruit looks very tempting, and smells very fragrant; but to eat of it is instant death; and its sap, or juice, is so poisonous, that if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in this juice, that they may poison their enemies when they wound them. Providence hath so appointed it, that one of these trees is never found, but near it there grows a *white wood*, or a *fig-tree*, the juice of either of which, if applied in time, is a remedy for the diseases produced by the *Manchaneel*. Now, when I read this account, I thought of sin and salvation. Sin, like this poisonous apple, looks pleasant to the eye, and men desire to eat of it and die. You perhaps, my dear children, think there is no harm in such a thing;—"tis only a little sin; but who would eat a little poison? The least sin, if not forgiven, will ruin your soul for ever. This is the fruit that must not be tasted; yea, it ought not to be looked upon, or thought of. It is sin that gives to the darts of Satan all their fiery qualities; and to the arrow of death all its bitterness. Now you have looked upon the fruit of this tree, have desired it, and have eaten of it, and if not delivered from its fatal effects, you will surely die:—but there is a remedy at hand: it is the precious blood of the Son of God which soothes the troubled conscience, and cleanses it from all sin.

"Not balm, new bleeding from the wounded tree, Nor bleed'st Arabia with her spicy groves, Such fragrance yields."

Apply, therefore, to this means of cure!—fly to a crucified Saviour!—There is no time to be lost!—the poison works within! the disease every moment is increasing! Go to the Great Physician without delay, and say, "Lord, if thou wilt, thou canst make me clean!"

JUVENILE EXPOSITOR...NO. 37.

But every man is tempted when he is drawn away of his own lust and enticed.—JAMES 1. 4.

When this passage of holy writ was read in the order of family worship, one of the children who had recently heard the preacher make a discourse on God's tempting Abraham, stopped to inquire how these passages could be reconciled? "God is not tempted with evil, neither tempteth he any man."—"God did tempt Abraham." The parent answered, that the word tempt was used in a different sense, and when it was said God did tempt Abraham, it was meant God did try, and prove him. He tried his faith, and proved his sincerity, by calling him to offer up Isaac his son. The story is recorded in the 22d chap. of Gen. and is very interesting and worthy to be read over with deep attention. In this sense, all trials which go to prove our sincerity, faith, love, zeal and piety are considered as temptations: and blessed is the man that endureth temptation, that in trials of all sorts with which his heavenly Father may see fit to prove him.—I have refined thee, but not with silver; I have chosen thee in the furnace of affliction; saith the Lord by the prophet Isaiah. But to tempt, also means to entice to evil, to commit sin. In this sense God tempteth no man. But every man is tempted when he is drawn, or allured away of his own evil desires, and enticed to commit sin. Now turn and read the story of Achan, in the 7th chap. of Joshua. When he came to the 21st verse he caused him to pause. It reads thus: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them. "Fix your attention on this," said the parent. Achan saw these things. The Babylonish garment was a rich and splendid garment, probably of divers colors, and adorned with figures, and very attractive to his eyes. He was drawn away, and enticed to covet, and conceal it. He saw the silver and gold, and his covetous heart was enticed to purloin and secrete it. Now when lust had conceived, it brought forth sin against the express command of God, and sin when it was finished, brought forth death. As this story illustrates the text, you should bear it in mind, and let it guard you against temptation. Fine clothes, which are gawdy and attracting to the eyes of youth, and those whose minds are trifling and vain, often prove the means of temptation to indulge in pride and vanity, as well as to use dishonest means to attain them. Silver and gold have often proved the means of enticing many to covetous and dishonest practices. As you have now the meaning of the word temptation, explained and made clear in both senses, in the two cases you have read, try to improve them. 1st. By enduring trials with patience, resignation, and submission to God's will. 2d. By resisting all enticements to sin, saying with Joseph, "How shall I do this great evil and sin against God?" Thus has a piece of parental instruction furnished me with a subject for another number of the *Juvenile Expositor*.

Evil Company.—How deplorable are the effects of bad company. Can I associate with heretics, and be accounted orthodox? Or with drunkards, and be accounted sober and temperate? Or with the profane and the impure, and be accounted pious and holy? No! Spectators will argue from practices to principles, and think, of necessity, that I am such a one as my companions. How can modesty be learned from impudence, or temperance from debauchery, or reverence from an oath, from a profane and customary swearer? This were to bring light from darkness, or to gather grapes from thorns, or figs from thistles. But the most miserable effect of bad company is the loss of the soul. This loss is so great, that the gain of the whole world cannot compensate for it; much less can the frothy delights of a filthy conversation; and the surfeits and excesses of sensual pleasure. What tragical outrages do we hear towards the close of life! What bitter complaints of mispending time and neglecting opportunities!—Bad company is the general plea of malefactors, the dying speech at an execution, and the last warning to surviving spectators. It is the anguish and torment of a sick bed, and the lamentation of an expiring sinner; the forerunner of judgment, and the earnest of damnation.

Schools in Northumberland.—About a year since, we noticed, among the enterprises undertaken in England for the diffusion of juvenile instruction, a plan for establishing schools in Newfoundland. The Association then formed with this design has recently held its first anniversary meeting, and published an account of its proceedings. By the statements made on this occasion, it appears, that through the exertions of those interested in the undertaking, the sum of 1700*l.* (\$7,584) has been received during the year, including a grant from government of 500*l.* Of this sum, 1100*l.* have been expended. Encouraged by the success they have already enjoyed, the committee of the society have engaged two schoolmasters, and one schoolmistress, properly qualified to practice Dr. Bell's system of education, who were to embark for their destination on the day of the society's meeting.

In reply to an application, on the part of the committee, to government for assistance, they have been informed that land will be granted for the site of schools—that every facility will be afforded to teachers for conveyance to their destination in public vessels, and that, in addition to the pecuniary allowance before mentioned, the sum of 100*l.* per annum will be granted toward the salary of a teacher.

In the course of the remarks made on the occasion by different gentlemen, it was stated that there were at present on the Island no more than 16 schools for a population of 70,000 persons, and many of these scarcely deserve the name. A remnant of the aboriginal population is said still to exist in the interior, and it is proposed to take measures for their participation in the contemplated benefits of the society.

A MORAL AND PHYSICAL THERMOMETER.

Scale of the Progress of Temperance and Intemperance.

BY BENJ. RUSH, M. D.

Liquors, with their effect in their usual order.

TEMPERANCE.

70—Water, } Health and wealth.
60—Milk and Water, } Serenity of mind, reputation,
50—Small Beer, } long life and happiness.
40—Cider and Perry, } Cheerfulness, strength, and
30—Ale, } nourishment, when taken
20—Porter, } only in small quantities, and
10—Strong Beer, } at meals.

INTEMPERANCE.

0—Punch, } Vice, Diseases, Punishment.
10—Tolly, } Idleness, sickness, debt.
20—Tolly and } Gaming, Peevishness, quarrelling, no
and } more to do the hands in the morning
30—Grog, Brandy, } puking, bloatedness, jail,
and } Fighting, horse racing, inflated
water, } eyes, red nose and face, blacklegs
40—Flip } and rags.
and } Lying and swearing, sore and swollen
Shrub, } legs, jaundice, hospital, or poor
50—Bitters infused } house,
in Spirits and } Stealing and swindling, pains in
Cordials, } the head, burnings in the hands
60—Drams of Gin, Brandy and } and feet, bridlewell.
Rum in the morning, } Perjury, dropsy, etc.
The same mor- } leprosy, states' prison,
ning and eve- } Burglary, melancholy, palsy,
ning, } apoplexy, and state prison
70 } for life.
The same during } Murder, madness, despair, &c.
day and night } low.

Obituary.

FOR ZION'S HERALD.

MEMOIR OF MR. ZEBULON TYLER.

The subject of this memoir, was born in Hiram, state of Maine, March 12, 1794. His parents, in the early part of his life, removed to the town of Pownall, (formerly a part of Freeport.) While he was young, his parents made a profession of the Christian religion, and became members of the Methodist church. Being favored with Christian parents, and receiving a religious education, his mind became early impressed with the importance of a change of heart. At the age of 17, he professed to find peace in believing; and after joining the society, and remaining a regular member thereof until his death. In 1815 he left his father's house, and for several years resided in the British dominions. During which period he was debarred the privilege of Christian friends or religious society. On his return, his attachments to religion were not lost. In 1821 he was married to Miss Betsey Ferguson, of Durham, and went to live with her father. Having accumulated several hundred dollars by his own industry, and receiving a portion of the property of his father-in-law, his circumstances of a worldly nature became affluent, and his prospects very flattering. But alas! how soon are all worldly prospects blasted! How uncertain are all earthly possessions! In the midst of his prosperity and in the strength of his days he was called away. On Saturday morning, July 10th, 1824, while at breakfast, he was taken with the bilious colic—medical aid was immediately resorted to, but to no purpose. Toward evening his case became truly alarming, and to all human appearance he could not long survive. Being asked how he would the state of his mind—his answer was, "I do not care as if I were prepared to die." He confessed that he had been too remiss in duty, and requested prayers for his behalf. During the night, he was in excruciating pain, which he bore with great patience, and expressed a desire to live, only to serve God better.

On Monday morning, all hope of life was fled; the symptoms of death were upon him. He became restless, and anxious to feel his mind reconciled to his fate, and united to his God by faith; and requesting all that came to him, and requesting all that had an interest at the throne of grace to pray for him. Several fervent prayers were offered up in his behalf—and some that cloud of darkness which hung over his mind was dispelled, and that joy and peace religion is capable of inspiring, was imparted to his soul. His fears were now gone, his soul was happy, and a firm belief in all his Lord Jesus Christ rendered him joyful in all his pain.

About the middle of the day he called his wife, his parents, his brothers and sisters to him, and took leave severely by the hand, and bade them an affectionate farewell, and in a very solemn and impressive manner warned them to prepare to meet their God; giving them an assurance that he should soon be in heaven. During the afternoon, at intervals, he was a little wandering in his mind, but when sensible, expressed his entire confidence in his God, and rejoiced in hope of future glory. About 10 o'clock in the evening his spirit took its flight, we trust, to a world of bliss and everlasting happiness. He has left behind, a wife, one child, and a numerous circle of relations and friends to lament his death.

One circumstance, which renders the surviving person's case the more distressing, is worthy of notice. A short time before his death, his eldest child, a little boy, 19 months old, was playing about the floor with an ear of corn in his hand, and by taking a kernel out of his winniple his breath was stopped, and he died immediately. Thus in a short time she has been called to scenes of a trying nature. But that God who places his footsteps in the deep, does, and will do, all things well; and those dark and mysterious providences will eventually, work together for good to them that love God.

DIED.

In Westfield, Mrs. Anna Atwater, widow of late Rev. Noah Atwater, aged 70.

SUNDAY SCHOOLS.

Who can compare the manners and habits of the children in our city, as they now are, with what they were ten years since, and not perceive a most conclusive argument in favor of Sabbath Schools? Who does not remember fifteen years since, to have seen the corners of our streets, every Sunday, crowded with boys, making rapid advances in every kind of vice? Who does not remember to have seen, every Sunday morning, boys returning by tens through the streets leading from the suburbs, loaded with fruits and flowers, sorry specimens of depredations, committed on the property of the people in the vicinity of the city? If any one doubts that improvement has been made, let him look at this fact:—More than four thousand of the worst boys in our city, are now taken from the streets; and prevented from haunting the abodes of vice, and acquiring habits of depravity or indolence. Suppose that eight thousand every Sunday were let loose to wander whithersoever they pleased; we are now certain that more than one half of that number are prevented, and not only prevented by our Sunday Schools, but actually acquiring the best of habits, that of attending divine worship.

As a proof of the effect upon the morals of children, we are pleased to relate the following, in a section of our city where depravity and vice reigned triumphant. A Sunday School was established about six years ago: since its establishment, five hundred boys have been enrolled in its register; not one solitary instance has there yet been of any one of them being an inmate of our bridewell, penitentiary, or state prison.

We have spoken of the influence of Sunday Schools on the manners of children; we will now turn our attention to the effect it has had, and it must have upon the parents; permit us to relate the following facts, taken from the report of one of our Sunday Schools. In one school, says the report, there are 250 white boys. They are drawn from a district of less than half a mile square; and are taken from 200 families: in these families are more than 500 adults; 850 is the number of persons great and small in the families.—These are all personally known to the superintendent, and they have been visited by him, and by the other conductors repeatedly during the past year. All these 850 individuals are either directly or indirectly influenced by the operations of the school, through the personal communications of its visitors, the distribution of Bibles and religious tracts, the circulating of books from a Sunday School Library, the leading of parents to the places of public worship, when perhaps they could not be prevailed upon in any other way.—N. Y. Sund. Sch. Mag.